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СТ. Н. ШИШКОВЪ

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БЪЛОМОРСКА ТРАКИЯ

ВЪ

ОСВОБОДИТЕЛНАТА ВОЙНА

ПРЕЗЪ 1877—1878 ГОД.

СЪ 30 ОБРАЗА И КРАТКО ИЗЛОЖЕНИЕ НА ФРЕНСКИ,
АНГЛИЙСКИ, НѢМСКИ И ИТАЛИЯНСКИ ЕЗИЦИ.

ST. N. CHICHCOF

LA THRACE ORIENTALE
ET OCCIDENTALE PENDANT LA GUERRE
DE LIBÉRATION EN 1877—1878 ANNÉE

AVEC 30 ILLUSTRATIONS ET UN RÉSUMÉ DU TEXTE EN
LANGUE FRANÇAISE, ANGLAISE, ALLEMANDE ET ITALIENNE

PLOVDIV, 1929.



9. — Часть на опустошеното отъ гърцитѣ въ 1913 год. помашко село Кучкаръ, край брѣга на Бѣло море при Кавала (Снимка 1917 год.)

Une partie du village de Coutchcàre, habité par des Pomaks, situé sur le bord de Mer Egée, près de Cavalla et dévasté par les Grecs, en 1913 (photo prise en 1917.)

A recapitulation in English.

The present boundaries of Eastern and Western Thrace.

From the Eastern bank of the lower course and mouth of the river Mesta to the lower course and delta of the river Maritsa, including the Southern slopes of the Rhodope Mountains and the narrow strip of coastland bordering there on the Aegean Sea, — this territory is today called Western Thrace. Within its boundaries are found the two roadsteads of Dede-Aghach and Porto Lagos, and the cities of Demotica, Sufli, Fere, Maronia, Gumurdjina and Ksanti. Together they form one province, that of the Lower Maritsa, with Gumurdjina as its official center, now under Greek control.

Then, East of the River Maritsa, the Gallipoli Peninsula, the whole coast along the Sea of Marmora to the Bosphorus, thence Northeast to the Black Sea and North to the present Turko-Bulgarian boundary with the Southern slopes of the Strandja range and the city of Adrianople on the West, — all this is called Eastern Thrace.

The above-mentioned two districts of Thrace are really one in a geographical, industrial, economic, ethnographic and historical sense. After the liberation of Bulgaria, and until the Balkan War of 1912, in accordance with the Treaty of Berlin all this Thracian territory still remained under the absolute authority of Turkey, which formed of the whole a single administrative and military unit, except that the lower part of Eastern Thrace was included in the Constantinople vilayet.

After 1912 and during the Inter-Allies, World, and Greco-Turkish Wars, during ten years, several changes took place, the province being divided and thrown now to this, and now to that country.

1. During and after the first Balkan War, from 18/X 1912 to 1/VI 13 the Bulgarian army, which had single-handedly defeated the main Turkish forces, ruled the whole Adrianople vilayat with parts also of the Constantinople and Tchataldja heights.

2. The Treaty of Peace concluded in London, 13/VI 1913, between Turkey and the four allied Balkan States, Bulgaria, Serbia, Montenegro and Greece, through the mediation and with the approval of the British Government, defined the new Eastern boundaries of Bulgaria as a straight line from Media on the Black Sea to Enos on the Aegean Sea, near the mouth of the Maritsa river. By this treaty one third of the Adrianople province which had been won alone by the Bulgarian army was again given to Turkey, namely, the whole of the districts of Gallipoli and Podosto with parts also of Lozengrad and Dede-Aghach.

3. One month after the London Treaty of Peace, Turkey taking advantage of the hostility between the Balkan Allies and the perfidious intervention of Roumania against Bulgaria, with the secret encouragement also of some of the European Great Powers, poured tro-

ops into Adrianople and with the silent consent of the Great Powers, retook for herself all those parts of the Adrianople vilayet which the four Balkan Allies, by the Treaty of Bucharest, had professedly left to Bulgaria in agreement with the Treaty of London boundary.

4. After the Peace of Bucharest in July, 1913, made between Roumania, Greece, Serbia and Montenegro on the one side, and Bulgaria on the other, the latter, entirely surrounded by foes and deserted by all, was compelled to come to an understanding with Turkey by herself. Turkey preserved for herself all the Adrianople villayet, including the city of that name, granting to Bulgaria on the East a part only of the Malko Turnovo district and on the South, all of Western Thrace, between the Mesta and the Maritsa rivers, and including the Aegean littoral there.

5. During 1915 by mutual agreement between Turkey and Bulgaria, a slight alteration was made on the river Maritsa boundary, the whole right bank of that river being granted to Bulgaria, parts of the Demotika and Adrianople districts with Karaghach, a suburb of Adrianople, making about 2,000 square kilometers, and including the whole Railroad line from Adrianople to Dede-Aghach.

6. After the World War, at the Armistice of Salonica (September 29th, 1918.) between Bulgaria and the representatives of the Entente Powers the French General Franché d'Espéré, with Mr Murphy as representative of the United States of America, Bulgaria was in a way assured that in the final treaty between the two warring sides she should receive Western Thrace.

7. By the Treaty of Neuilly, (Nov. 27, 1919.) imposed upon Bulgaria in connection with the world-famous Fourteen Points of President Wilson, the whole Aegean littoral from the River Mesta to the Maritsa and part of the Southern and Western slopes of the Rhodopes, that is, so to speak, the whole of Western Thrace, was put at the disposal of the Entente Powers, with the idea of forming thereof an autonomous province, in accordance with which idea the French General Scharpy governed there for more than six months with wisdom, tact, justice and harmony.

8. Six months after the Paris Treaty, in San Remo the same Western Thrace, which, as is seen above, in accordance with the Treaty of Bucharest, that at Constantiople, and finally, with the Armistice at Salonica, was left to Bulgaria, and was recognized as hers, not only historically, ethnographically and geographically, but also because of her industrial, economic and commercial needs and vital interests, — the Entente gave it to Greece. A little later, to the latter country likewise was handed over by the Treaty of Sèvres all the other parts of Eastern Thrace,—the Adrianople vilayet to the shores of the Black Sea, the heights of Tchataldja, the shores of the Sea of Marmora, the Gallipoli Peninsula with the Dardanelles, all with a view to eventually give her even Constantinople itself.

9. Finally in 1922, after the defeat administered to the Greeks at Adrianople and in Asia Minor, Turkey took back the whole of Eastern Thrace with the city of Adrianople, leaving to Greece the town of Karaghach and all of Western Thrace.

Thus from unhappy Bulgaria, mercilessly stripped on all sides, robed by her neighbors, burdened with severe reparation, and cramped by her heavy material sacrifices and debts as well as by the loss in killed and wounded of over 500,000 of her fresh and vigorous sons.—from poor Bulgaria was taken also the narrow Southern strip of land which alone gave her a chance to breathe and to communicate with the rest of the world by free and direct access to the open sea.

A brief historico-ethnographic and politico-economic sketch of the Western Thrace from the V century after Christ up to the present time.

In the IV and V centuries a. c. from the eastern portion of the roman empire Byzantium of the middle ages was formed with capital the present city of „Tsarigrad“ which is situated on the Bosphorus and which bears the name of Constantinople, i. e. the name of its founder Constantin the Great. Under the influence of christianity the official roman language in the byzantin empire was replaced by the greek and the greek religious culture became preeminent. The national physiognomy, till then thraco-roman, began to disappear from the Peninsula, and towards the V and VI centuries it was substituted by the slavo-bulgarian one. The slavo-bulgars come down in great numbers from the north, occupy rapidly all the territories of the said Peninsula, extend themselves on the south as far as Peloponesus and penetrate into the islands of the Ægean Sea, even into Crete.

The byzantin chroniclers of that time, Jhon of Ephesus, Acropolite, Demetrius Gregory, Homathian and others bear witness to this slavisation and bulgarisation of the Peninsula; modern greek and europaen historians give also evidence to this effect.

Besides, the Slavic denominations, preserved even to-day, of certain localities, rivers and mountains throughout the whole of Southern Greece, in Epirus, Thessaly and Albania, as well as the large number of words, roots of slavo-bulgarian words variagating the greek dialects of those rigions, are also a palpable affirmation of what has already been said.

Planting themselves firmly on the soil of the ancient, attenuated and thraco-romanised population, the slavo-bulgars cultivated the plains and valleys of devastated but fertile Thrace, raised large herds of cattle up in the mountains and became the only productive element on which rested the entire economic, financial and political power of Byzantium.

During the VII century, and north of Stara-Planina, the first slavo-bulgarian kindom was formed; it was just at that time that manifested itself very strongly the burning desire of the slavo-bulgarian colonies, which were still under byzantine sway, to unite with their free compatriots of the north, forming in this way a political and racial whole.

In spite of all the long struggles and hard times the slavo-bulgars recovered fast and became pioneers of spiritual culture, furnishing the byzantine empire with generals, men of note and even with patriarchs and emperors. From among the slavo-bulgars spreading

along the coast of the Ægean and specially those roundabout Salonica issued, in the IX century, the two brothers St. Cyril and Methodius, who invented the ancient bulgarian alphabet which in the course of time became the scripture of all the Slavs; in this way they created the old and flourishing then bulgarian literature which in its turn spread and strengthened the christian faith among the slavo-bulgars and through the latter among the rest of the slavic world. Their sacred and universally slavic work was approved and blessed by the two thrones of the christian religious authority of that time, namely that of Rome and that of Constantinople.

Thus, in the IX and X centuries after Christ, under the reign of the slavo-bulgarian kings Boris, Simeon and Samuel begins the most glorious epoch in the history of the slavo-bulgarian nation. In the golden age of Simeon the creative moral genius of the slavo-bulgars makes itself most conspicuous in the world's broad field of culture.

The slavo-bulgarian people reaches then its apogee; it is united within its historical and ethnographical limits: on the north it reaches the Carpatian Mountains, on the east—the Black sea, on the south—the Ægean sea and on the west—the Adriatic.

In the XIV century the pretender to the byzantine throne John Cantacuzinus summoned the turks from Asia Minor in aid against the bulgarian prince of southern Thrace — the despot Momtchil — whose seat was the present city of Xanthi. After this, taking advantage of the interior dynastic contests and of the intestine quarrels in Byzantium as well as of the disastrous earthquake along the Sea of Marmara and of the Hellespont, the turks cross the Straits of the Dardanelles, in 1352/53, and commence their ravages and their invasions on the european coast; and towards the year 1370, they extend their sway over Thrace where they establish themselves definitely, transferring also their capital from Broussa to Adrianople.

The population in panic flight looks for refuge in the interior of the country and in the mountains of Strandja, of the Rhodopes and Stara-Planina; a considerable portion of the said population was massacred or was lead into captivity in Asia Minor, while another portion, inhabiting the localities along the seacoast, where one could find but a very small number of greeks, fled to Constantinople or to the islands.

Occupied therefore solidly and consecutively by the Turks, the whole of Thrace was completely laid waste and depopulated. All this was done within twenty years. The french Knight Betrandon de la Brochière, on his return to Palestine and traveling from Constantinople to Salonica, in 1423, relates that from Rhodosto to Seres he found no place inhabited and no roof preserved where he could spend a night — something which obliged him to sleep under a tent in the open air.

That they might insure their domination over the conquered territories, the Turks colonised them with a large number of their fellow-countrymen and coreligionists, brought from Asia Minor, so that in the XV century the country acquired another and almost entirely turkish physiognomy. This becomes evident also from another circumstance, namely: all village premises which are still extant in the plains and

valleys of Thrace, bear, with very few exceptions, purely turkish names and new ones as well, and that in the premises of every such settlement one can find now a days remnants, names and traditions of old settlements and public establishments, such as monasteries, churches, cemeteries etc. Only ancient and more important towns, of more or less strategical value, as well as some more inaccessible settlements along the sea-shore as Adrianople, Plovdiv (Philippopolis), Midia, Viza, Silivria, Heraclia, Maronia and some others have been left unmolested; whereas in the mountains all settlements and other places bear even at present their ancient slavo-bulgarian names.

After hundred years of wars and devastations the turks captured Constantinople in 1450 and became definitely absolute masters of the whole Peninsula. All territories passed into the hands of the sultans who in their turn distributed them almost entirely to the colonists, to their distinguished generals or to their noblemen (beys). Then days of relative peace reigned all over the country, but because of the former devastations and wholesale massacres there was hardly a man who would willingly devote himself to the cultivation of the soil both in the plains and in the valleys. Thanks to the hard life and poor existence up in the mountains, where means of livelihood are very limited, a large number of bulgarians, called by the turkish land-holders and nobles to cultivate their lands, to take care of their cattle, to prepare house furniture, to build their houses, mosques, bridges etc., descended into the plains and valleys and sat to work.

Thus from the XV and XVI centuries forward the plains and valleys of both Eastern and Western Thrace were again and gradually peopled by bulgarian farmers, cattle-raisers and artisans and as during the Middle Ages the bulgarian element becomes anew the only hard working and most productive one in the whole of Thrace, creating the economical and financial might of the State and bringing about the welfare of the turkish masters and beys. A certain limited number of greeks, returning from Constantinople and from the islands, began settling in the newly revived towns and military centers as well as along the sea-coast in their inherent capacities as boatmen, taverners, vine-growers and negociators between the compact productive bulgarian population and the towns and islands.

But the debulgarisation namely of Eastern and Western Thrace continued incessingly and systematically all through the five centuries' bondage under the Turks. Being in proximity with Constantinople these regions were often devastated by the turkish military hordes, by the janissaries, by the Keurdjalis and other bands of robbers as well as by the all-powerful beys. The greek oecumenical patriarch of Constantinople to whom the first turkish sultans had given great religious and temporal rights by means of the numerous clergy scattered all over the empire and aided by the turkish authorities, imposed the greek language to the bulgarians, violated the national conscience of the latter, calumniated them before the turks and did all their best to greecanise them. The turks also in their turn forced them now en masse and now individually to become mohametans as is the case with the present pomaks in the Rhodope range. All kinds of epidemic

diseases were uninterruptedly raging and causing the death of large number of people. Apart of all this tens of thousands of burgarians left their homes in the Eastern and Western Thrace during the russo-turkish wars from the XVIII century and on and established themselves in Roumania, Bessarabia, Russia and at last in free Bulgaria. Finally there have been wholesale massacres of burgarians during the so called greek zavera (a kind of crusade) in 1810—1820 and later on in the attempts to conspire and rise against the turkish rule. We might as well mention here of other thousands of burgarians who have been constantly perishing in the local prisons and in those in Asia Minor.

And in spite of all these heavy emergencies, these continuous persecutions and this systematic extermination of thousands of burgarians — something unique in the history of other nations — the bulgarian population in Eastern and Western Thrace formed till the Balkan War the majority; the country even as far as the very walls of Constantinople and the shores of the Black sea, the sea of Marmora and the Ægean, had almost an entirely bulgarian physiognomy.

Now-a-days the historical science has unquestionably established the character of Eastern and Western Thrace. It possesses not only the numerous descriptions of various european travellers in Eastern Europe, but also those of many a learned man and persons charged with some political mission. It is also possessed of the confessions sometimes official and sometimes confidential not only of turks and turkish authorities, but also of some greeks and greek ecclesiastical organs; at last it owns the archives of all european diplomatic cabinets. In the last place, let us not fail to mention that all preserved traditions and selfconfessions about the purely national bulgarian origin of the so called gresized bulgarian families or of all those pretending to be gresized and inhabiting all towns in Eastern and Western Thrace as well as some greek localities along the sea-shore and even Constantinople, are an indisputable evidence for every enlightened and honest man.

Eastern and western Thrace during the renaissance, the national struggles and work of liberation of the bulgarian race.

The continual vexations, the unscrupolous denationalisation and extermination of the bulgarian element chiefly in Eastern and Western Thrace during the turkish rule and it for this or that cause or under this or that pretext, were not in a condition to choke entirely its national conscience or to exterminate it altogether. And when from the little peninsula of Mount. Athos the Hilendar monk Father Paisy threw the spark of revival the latter at once enkindled the hearts of the burgarians in Thrace who also were in quest of their human rights so meanly trampled upon: they also wanted to be allowed to think, to speak and have their children pray to God in their mother tongue.

In line with Nish, Vrania and Pirot in the west, with Skopie, Bitolia (Monastir), Ochrid and Salonica in the south-west and south, with Toultscha and Braïla in the north Adrianople, Lozengrad as well as

Constantinople in the east became the hearths of the struggles for national, religious, moral and school independance. A large number of great patriots, all natives of Eastern and Western Thrace, have destinguished themselves in the atempts and efforts of the bulgarian plople to take its suitable place in the familly of nations. Lozengrad gave the first bulgarian Exsarch—Antim I. Adrianople in its turn unfurled great activity in the way of the rivlval and uplifting of the bulgarian people and as aerly as 1831. In the suburb of Kirirh-Hané the first bulgarian church of „The twelve Holy Apostles“ was built. It was again Adrianople which alone with the several primary schools laid the foundation of two bulgarian gymnasiums, of a catholic lyceum where many a bulgarian young man from all over Thrace received their education. During the first three quarters of the XIX century and also till the liberation of Bulgaria Adrianople gave thousands of victims in the strugde for spiritual and political revival of the bulgarian nation. In the time of the so called inserrection of Sredna-Gora in 1876, the prisons of Adrianople were overflowed by bulgarian prisoners and in the very city itself over 5000 bulgarians were hung, of whome 380 were natives of the said City and of the neiglouring villages as well. All these executions took place in the presence of the foreign merchants and of the european consuls, Blunt for Great-Britain, Stroupin for Russia and Kamerlo for Austria-Hungary. Apart of the above mentioned victims, a large number of bulgarians were butchered in the villages of Eastern and Western Thrace, while hundreds of others met wilh their death in the dungeons of Asia-Minor till the arrival ol the russian armies of liberation at San-Stefano near Constantinople.

In every war between Turkey and any christian nation and specially in the wars of Russia; during the insurrections in Servia, Montenegro, Greece and Roumania for freedom, as well as in all cases of great political events in Europe, the bulgarian poeple was always inspired by the hope for better days, generously giving its morral and material support to the needy. The bones of thosesands of bulgarians from all parts of the Bulgarian Fatherland are still fertelizing the plains and valleys of Servia, Greece and Roumania in their struggles for freedom, believing that the hour of their liberation wiil soon be at hand.

No matter how much unfavorable the geographical and the new political and ethnographical conditions in Thrace to have been after its capture by the turks, especially in Eastern and Western Thrace, the fighting spirit for independance and freedom, for lending aid and protection to the oppressed against the oppressors has often manifested itself among the thracian bulgarians, worrying very much both turks and greeks and calling their attention and that of the europeans to the fact, that the bulgarian, no matter where he be, has the human as well as the devine right to live and have its being under the sun.

Jmbued with a lofty idealism and selfabnigation in defence of the honour and life of their dear ones, in defence of their nationality and their native country as well, the exploits and personal virtues of these national protectors have left ever dear remembrances in the memory of the bulgarian people and have penetrated even into the

folk songs; their names are mentioned with due respect and greatest veneration even now-a-days not only by bulgarians but by turks as well.

The most striking figure among all national heroes from Southern Thrace who distinguished themselves on the eve of and during the russo-turkish war of liberation in 1877/78 was undoubtedly Petko Kiryakoff.

Petko Kiryakoff — voivode of Southern Trace.

He was born on December 18, 1844, in the purely bulgarian village of Bounar-Hissar or to use its bulgarian name, Gradishta, district of Ferre, Province of Dedeh-Agatch, on the southern slopes of the Rhodope Mountains. His parents were poor and simple people, and made their living by small farming and cattte-raising. In the village was a monastery school where Petko learned to read and write, and until he was seventeen years old, he helped his family on the farm. His oldest brother, Meetyou (or Mitko) often told him of the farfamed adventures of Anghel Voivoda, who was at that time a terror to the oppressive turkish authorities and beys of all that neighbourhood,

During 1858 to 1860 the turkich authorities carried Petko's father from one prison to another and ruined him meterially, at the same time killing his brother Meetyou. This decided the destiny of the seventeen-year-old Petko, who in 1861, with several of his faithful comrades, secured guns and betook themselves to the mountains, taking vengeance on the causers of the misfortunes of his father's house. For the next eighteen years he was constantly crossing the Rhodopes and the Ægean littoral, carrying on a ceaseless war against ravaging turks and the turkish officials, as also against the malignant greeks and grecized vlachs who were tormenting the buigarian population. He had more than fifty battles during these wanderings through the land, was wonded more than thirty — five times and on several occasions was captured by over whelming turkish bands in pursuit. But by his skill, fearlessness and shrewd devices he invariably slipped out of their hands alive and unharmed. In his capacity as leader and defender of his oppressed race; inspired with the idea of liberating his fellowcountrymen and his fatherland from turkish sway, Petko visited Italy and its famous national hero, Garibaldi, then passed through France, and thence to Crete, where he took a leading part in the Cretan revolt of 1865, displaying therein great heroism. Thence via Athens he travelled throughout the whole of Macedonia and Thrace, thus increasing his knowledge and military skill. Naturally endowed with a strong will and intellactual ability, with great physical strength and endurance and with fiery patriotism, Petko was a typical bulgarian of the old style with profound religious feeling, a noble soul, a man of ideal honesty and personal purity in his life, with a knightly spirit and sympathy with the suffering.

During the war of liberation, 1877/78, Petko himself with two hundred youths from the Gumurdjina district cleared the way for the advancing russian army and protected the whole of the Dimotica Ferre and Dede-Aghach districts from the ravages which the fleeing turks, circassians and refugees had already begun to make on the local po-

pulation. After that he aided the russian army of occupation in crushing out the mohamedan revolts in the Rhodope Mountains as instigated by external forces under the leadership of a foreinger—a certain Sencler. To Petko also was entrusted the organization of gymnastic clubs in the newly formed autonomus province of Eastern Roumelia. The ideal of these clubs was to prevent the settling in the Balkan Mountain range of turkish garrisons, such as the Treaty of Berlin had foreseen might be made.

For all these great benefits and achievements Petko was called to Saint Petersburg personally by the tsar Liberator, Alexander II, made a captain of infantry in the russian army and pressented with a life estate in the province of Kiev. Soon, however, homesick for his native land, he left Russia and settled peacefully in Varna, where he died on February 7/20 th, 1900.

The fate of Thrace after the Treaty of Berlin in 1878, according to the Treaties of London and Bucarest in 1913. and those of Paris in 1919—20.

Prince P. A. Tcherkasky, to whom the Tsar Liberator had entrusted the mission to organize the administration in the bulgarian provinces which were occupied by the russian armies, prepared the project of the boundaries of liberated Bulgaria taking his grounds upon the undisputable historical and ethnographical facts touching the Balkan Peninsula. According to this project, approved also by the Tsar Liberator, Bulgaria received on the west Nish, Kourchoumlou, Liaskovets, Prishtina and Prizren as regions inhabited by Bulgarians; on the South, — the whole of the region embracing Macedonia as far as the river Bistritsa, the city of Salonica itself and the entire littoral of the Ægean Sea; on the east—the line marked by the watershed of the Strandja range to the Black Sea and on the north the whole of Dobroudja.

On the 19 th of February of the same year the Treaty of Peace was signed at San-Stefano near Constantinople between Russia and Turkey thereby bringing the war to its close. Although this Treaty did not affect in the least all lands which are inhabited by bulgarians, as is the case with the lands in Southern Macedonia as far as Bistritsa, part of the district of Nish on the west, part of Dobroudja on the north and another part of Western and Eastern Thrace, recognised as bulgarian ones by a Sultan's ferman in 1870, by the Conferance of the Great Powers in 1876 and by the froject of Prince Tcherkasky, nevertheless the said Treaty secured for the majority of the bulgarian people a free political, economical, industrial and commercial life as well as an unrestricted outlet on the Ægean Sea.

Wilhin the boundaries of the newly formed Bulgaria of San-Stefano, which no doubt would have been the chief and sure lever of the Balkan Peninsula as well as of Eastern Europe, were included the cities of Pirot, Vrania and Katchanik of the bulgarian province of Moravia; Macedonia with its bordering towns of Debar (Dibra), Ochrid, Struga,

Kortcha, Kostur, Scopie, Bitolya (Monastir) etc. together with the mouth of the river Vardar in the harbour of Salonica; Seres, Drama Cavala and Porto-Lagos with the Ægean littoral, and finally in Eastern Thrace the cities of Lozengrad and Lule-Bourgas as far as Midia (Adrianople not included) Rodosto, Silivria, which were left together with the Dardanelles as a defence of Constantinople.

Unfortunately, the Great Powers of Western Europe, i. e. Great Britain, France, Germany, Italy and Ausstro-Hungary, specially the first and the last, and in company with them the small neighbouring states, i. e. Greece and Servia, would not allow a small christian people, which has been troden down, persecuted and massacred throughout a period of five centuries, to breathe freely and enjoy a human and peaceful life in its own fatherland as is the case with all small and great nations in Europe. As if the bad fate of the bulgarian people were previously doomed a couple of years earlier, when, after the great atrocities of the turks in Thrace, the chief of the british government, Lord Beaconsfield, in his speech at the dinner given by the Lord Mayor at Guld Hall Dec. 28, 1876, said: „Great Britain proposes before and above all to safeguard the treaties which guarantee the integrity of Turkey; as to the amelioration of the condition, of the Cristian subjects, that is a matter of secondary importance.

At the Congress of Berlin in June, 1878, the representatives of Seven Great Powers met to revise the Treaty of San-Stefano, taring up the bulgarian people and its country to five pieces: a) Macedonia and Eastern and Western Thrace were left entirely under Turkey; b) the districts of Nish, Pirot and Lyaskovets, all included in the bulgarian province Moravia, were given to Servia; c) Dobroudja was handed over to Roumania; d) the western half of Thrace, the upper and middle courses of the river Maritsa as far as the entire gulf of Bourgas formed the autonomous but vassal province caled Eastern Roumelia, and e) only the region included between Stara-Planina and the river Danube together with the district of Sofia were left to Bulgaria forming a vassal bulgarian Principality with a monarcho — constitutional gouvernement.

Upon the insistance of Great Britain small Greece was also permitted to have her representative at the Congress of Berlin as a moral ally and ardent defender of Turkey before and after the war. England's intimate idea was never to allow a new slav state to take root in the Balkan Peninsula nor to have an outlet on the Mediterranean Sea.

In this way civilized Europe, bearer of Christian truths regarding the principles of brotherhood and peace among the nations, propagator of humanitairian ideas of liberty and equality among all nations, created herself and it knowingly at Berlin all favorable conditions of perpetuating the bondage of the bulgarian people—innocently and cruelly exterminated—of causing new and more bloodshed and new and more tears in the Balkans and of immolating new and numberless human victims.

Thanks to her deed in Berlin Europe alone undermined her own peace, brought about the Balkan and European Wars and is still threa-

tening the future with new and perhaps far greater and more dreadful misfortunes.

After the Treaty of Berlin the difficult situation of the bulgarians in Eastern and Western Thrace grew worse and worse. The turks began to make their stay in Thrace surer and surer trying in this way to form a mighty barrier on the road to Constantinople; the greeks also fearing the possibility of this road being blocked up for their aspirations touching the said city, something which constitutes a long-cherished ideal of theirs, put themselves at the disposal of the turks and began, in company with them, to completely debulgarize the country left entirely under their political and moral sway.

The robberies and extortions of the beys and the turkish officials, the heavy taxes and duties, the statute — labours, the brigandage, the brutal spoliation by the turkish settlers of the lands owned by the bulgarians, the continuous imprisonments of hundreds of bulgarians, the constant murders, the terrible reducing of everything to ashes, the calomnies of the greeks and their untiring efforts to grecise all bulgarians — all these things brought about the rapid and considerable diminution of the bulgarian population in Thrace. The tragic end in 1913, when with the aid of the greeks the whole bulgarian population of Eastern Thrace was forced to leave their native country, a large portion of it was exterminated and hundreds of young women, young wives and boys were kidnaped and lodged in the turkish harems of Constantinople and Asia Minor. Houses, furniture, cattle, goods — all the property of the bulgarians was plundered by turks and greeks.

All these misfortunes concern only Eastern Thrace, of which the english lieutenant Chermside, himself a member of the British Embassy in Constantinople, in one of his reports asserts that 23,000 bulgarians inhabiting only the district of Tchorlou, abandoned their villages, following the russian armies, which were recalled after the Treaties of San Stefano and Berlin in 1878.

During the months of August and September, 1903, i. e. when both Macedonia and Thrace were in armed revolt against their tyrants, the turks, on the day of St Eliah, only in Eastern Thrace 2160 bulgarian houses were completely burnt down, 2565 bulgarians were shot or slaughtered, 920 girls and women were violated, 135 young women were thrown into turkish harems, 12880 bulgarians were left without any homes and 15,185 persons, (making 3613 families in all) escaped from the turks and fled for their lives to Bulgaria. All these things have been witnessed by many a foreigner, by the diplomatic representatives in Adrianople and Constantinople and by the american and catholic missionaries in the former city, namely the fathers Assumptionists and Resurrectionists.

As to the devastation and debulgarisation of Eastern Thrace in 1913 the Constantinople correspondent of the „Gazette de Francfort“ writes in his article dated October 29, 1913 as follows: „Eastern Thrace is changing altogether its physiognomy. With the exception of several greek villages between Derkos and Midia the rest of the country becomes entirely Mohammedan. Formerly, the whole of the Country, specially the part around Lozengrad, was inhabited chiefly by bulgarians;

now the latter are forced to emigrate. In endless caravans they quit Thrace lead by their priests, taking the way to Bulgaria. This forced emigration by the bulk is being done in great haste, as the new turkish settlers are being lodged at once in the houses and properties abandoned by the bulgarians. These turkish refugees come chiefly from the regions in Macedonia which are now occupied by greeks and servians.

Western Thrace also shared the same fate in 1913. Many a soul and many a village suffered terribly at the hands of both turks and greeks. After the reoccupation of the country by the bulgarian authorities in conformity with the Treaty of Bucarest and of the Constantinople Entente whereby that same country was recognized as bulgarian, within this small stripe of land a considerable number of bulgarians took refuge all coming from the neighbouring South-eastern Macedonia, where dozons of bulgarian towns and villages were plundered and then set on fire by the greek army. *) But when in 1920, at San Remo, Western Thrace was given to Greece, the native bulgarian population was again exposed to all sorts of torture. In order to represent the country as purely greek in the eyes of their great benefactors—the Entente—thus justifying their rule over it, the new greek masters did all they could to debulgarise it by using their old and welknown methods. To begin with, when the armies of the Entent occupied the country, the said greek auhtorities issued an order in virtue of which every greek, regardless of his former residence or birthplace, if he could only produce a certificate from the „Greek Committee of Thrace“ to the effect that he is a native of Thrace or that he has owned property there, could settle anywhere he chose and consdier himself a local resident. Then began all sorts of violences, plunders, assaults and murders, emprisonments forced labour of every description, annihillation of all traces of anything ihat is bulgarian, bannishment to the islands of the population of whole villages — women, childern and old men until the entire bulgarian population was forced to run away and look for shelter in Bulgaria.

And this expulsion of the said population by means of fire and sword and at the expence of floods of tears, finds to-day its justification before the civilised world in a very cruel act—act never known before in the world's history, namely the so called „Convention of Voluntary Emigration“ which was imposed by the victorious Great Powers charging at the same time the Society or Nations with tending to its strict observance and execution.

*) a) Carnegi's Endowment. An inquiry made in the Baikans. Paris, 1914.

b) A new Series of lettres written in Mehomla, Nevrocop and other places of Razlog by greek soldiers of the 19th regiment, VIII th division whose mail was intercepted on July 14/27 th, 1913.

Conclusion.

The physical and geographical structure of the province of Thrace with its geographical and historical boundaries, marked way back in antiquity, are getting consolidated also in its hydrography. This natural structure and indivisible wholeness has always imposed and is still imposing that it should also form an indivisible integrity from ethnographical, economical, industrial and commercial standpoint of view. This province throughout its whole extent is also inseparable from its neighbouring provinces of Mysia on the North and Macedonia on the West. And if some time in the remotest or nearest past exceptional historical events have imposed any political mangling, the latter has not only lasted but for a very short time, but has been causing also much suffering, struggles and bloodshed, and which is worst of all, has disturbed the internal peace and tranquillity not only of the province in question, but also in the neighbouring provinces, not to mention the effect on the general political situation in the Balkans.

It is an established fact that since 15 centuries Thrace, both Eastern and Western, has always been bulgarian not only what concerns its population, but also touching its industry, its commerce, its traditions, its history and its culture. The bulgarians of Thrace have never been selfish in their feelings and have always shared all the misfortunes, all sorrows and joys of their brothers in the other parts of All Bulgaria. Now, the bulgarian race throughout its centuries long historical existence has never waged wars for what has never belonged to it; the bulgarian nation has never forced others to deny their nationality or creed. It has always struggled and struggled hard and has sustained heavy losses in order to safeguard its existence and its political integrity and independence. It has also fought and fought bravely and honestly for the liberation and unification of its brothers left under the tyranny of foreign peoples.

The parcelling out of Thrace made 50 years ago in Berlin and many a time within the last 16 years is altogether abnormal, unjust and ruinous, while its debulgarisation is inhuman and extremely cruel. The terrible times the bulgarian population in Eastern and Western Thrace has been through are even more awful than those that the whole of Thrace had gone through in 1876 and of which the great English statesman William Gladstone has said as follows:

„I have never known in the history of mankind a more cruel inhumanity towards man“.

Let us end our conclusion by quoting the words of another noble englishman — Mr Prangel, who in a great political meeting, held in the University of Manchester, on February 25th, 1922, made the following reply to the government deputy—Mr Tarp. The said reply runs like this:

„The allies did not manifest the slightest attention to the principle of nationality as regards the Balkans. The territorial changes made there have not been dictated by whatever care in regard to the national character of its inhabitants, but rather by the greediness and

revengefulness of the victors. This becomes specially evident with reference to Bulgaria, which has been disabled and cut off from the Sea. There isn't the slightest doubt that this behaviour towards Bulgaria will one day lead to a new future war“.

„The territories which Greece has received, have been given as a personal present to the then Prime Minister of hers — Venizelos and when one day the world will come to know the whole history of the Treaties of Peace and resolutions, there will appear many a strange and disquieting jobs, done behind the scene.“

At the end of his great speech the same gentleman addressed his Country as follows: —

„By its policy in the Near East, England has sown anarchy and the seeds of future wars“.

ОПИСЪ

НА

книгитѣ, списанията и отпечатъцитѣ отъ сѣщия авторъ **Ст. Н. Шишковъ** въ гр. Пловдивъ, ул. „Дюстабановъ“, № 41. соб. домъ.

1— **Устово**, родното село на автора, описание. Печатница Дионне въ Пловдивъ, 1885 г. стр. 52 цена 20 лв.

2— **Животътъ на българитѣ въ Сръдна Родопа**. Пловдивъ, 1886 год. стр. 90 цена 30 лв.

*3— **Портретъ на гръцкото духовенство и коварнитѣ му дѣла противъ българитѣ въ Родопитѣ**. Пловдивъ, 1887 год. стр. 134. Написана е по запискитѣ на свещеникъ Никола Мавродиевъ въ с. Долно-Райково и издадена отъ него съ псевдонимъ С. М. Родопски. цена, —

4— **Родопски старини**, сборникъ отъ обичаи, суевѣрия, пѣсни, пословици, описания и пр. на родопскитѣ жители. Кн. I, Пловдивъ, 1887 год. стр. 32 цена 20 лв.

5 — **Родопски старини**, кн. II. Обичаи въ Ахж-челебийската каза. Пловдивъ, 1888 год. цена 20 лв.

6 — **Родопски старини**, кн. III Материали изъ живота на българитѣ въ Ксантийско. Пловдивъ, 1890 год. цена лв. 20

7 — **Родопски старини**, кн. IV. Материали изъ Дарж-дерско. Пловдивъ, 1892 год. цена 20 лв.

8 — **Славиеви гори (Родопи)**, месечно списание за наука, народни умотворения и обществени знания, кн. I, II, III, IV, V, VI и VII, Пловдивъ, 1894 год. цена 100 лв.

*9 — **Уроци по Законъ Божий**, за III отдѣление. Одобрени отъ св. Синодъ при Българската Екзархия въ Цариградъ. Издание Хр Г. Дановъ, Пловдивъ, 1890 г. цена —

*10 — **Уроци по Законъ Божий**, за IV отдѣление. Одобрени отъ св. Синодъ при Българската Екзархия въ Цариградъ. Издание на Хр. Г. Дановъ, Пловдивъ, 1891 год. цена —

*11 — **Защо Рупчоското Държавно V-кл. училище да бжде въ Чепеларе, а не въ друго село?** Издание на „Родопска искра“, въ с. Чепеларе. Пловдивъ, 1895 год. цена —

*12 — **Още нѣколко думи по въпроса за премѣстването Държавното V-кл. училище отъ с. Орѣхово въ с. Чепеларе** Издание на дружеството „Родопска искра“ въ с. Чепеларе. Пловдивъ, 1895 г. цена —

*13 **Отчетъ за състоянието на учебното дѣло въ с. Чепеларе презъ учебната 1896/97 год.** съ кратко описание на селото. Пловдивъ, 1897 г. цена —

*14 — **Отчетъ за състоянието на учебното дѣло въ с. Чепеларе презъ уч. 1897/98 г.** съ прегледъ на училищното дѣло и въ Ахж-челебийската каза. Пловдивъ, 1898 год. цена —

*15 — **Трети год. отчетъ за състоянието на учебното дѣло въ с. Чепеларе презъ учеб. 1898/99 год.** съ статья: Класни училища въ Рупчоската околия отъ освобождението насамъ. Пловдивъ, 1899 г. ц. —

*16 — **Четвърти год. отчетъ за състоянието на учебното дѣло въ с. Чепеларе презъ учеб. 1899/900 год.** съ статья: Български класни училища въ Ахж-челебийската каза отъ възраждането до днесъ Пловдивъ. 1900 год. цена —

*17 — **Нуждно ли е прекарването държавно шосе отъ Станимака до Чепеларе и границата?** Издание на Образ. спомагателното дружество „Родопска искра“ въ с. Чепеларе. Пловдивъ. 1898 г. цена —

*18 — **Поминъкътъ въ Родопитѣ.** Издание на Образ. спомагателното дружество „Родопска искра“ въ с. Чепеларе. Пловдивъ, 1899 г. ц. —

*19 — **Фабричното производство на терпентинъ и колофонъ въ свръзка съ поминъка въ Родопитѣ.** Издание на Василь Тарпановъ отъ с. Левочево. Пловдивъ. 1902 г. цена —

20 — **Ржководство по бубарството съ 14 образа.** Преводъ отъ 3-о руско издание. Пловдивъ, 1902 год. Нар. стоп. библиотека № 1, цена 15 лв.

21 — **Изкуствено оплодяване и развъждане риба,** съ 8 образа. Преводъ отъ руски. Нар. стоп. библиотека № 2. Пловдивъ, 1902 г. цена 10 лв

22 — **„Родопски напредъкъ“** илюстрирано фолклорно списание за наука, обществени знания и народни умотворения

	година	I — 12 кн.	1903 год.	. . . . .	100
23 —	„	II — 10 „	1904 „	. . . . .	100
24 —	„	III — 6 „	1905 „	. . . . .	100
25 —	„	IV — 6 „	1906 „	. . . . .	100
26 —	„	V — 6 „	1907/908 год.	. . . . .	100
27 —	„	VI — 10 „	1908/909 „	. . . . .	100
28 —	„	VII — 10 „	1909/910 „	. . . . .	100
29 —	„	VIII — 10 „	1910/911 „	. . . . .	100
30 —	„	IX — 10 „	1911/912 „	. . . . .	100

31 — **Бачковския манастиръ.** Исторически етюдъ отъ проф. И. И. Соколовъ. Преводъ отъ руски и съ нѣколко бележки въ края отъ преводача. Отдѣленъ отпечатъкъ отъ сп. „Родопски Напредъкъ“. 1906 г. ц. 15 лв.

32 — **Изъ Бѣломорската равнина** Пѣтни бележки и впечатления. Пловдивъ 1907 г. цена 35 лв.

33 — **Братско писмо къмъ Българо-мохамеданитѣ въ Родопитѣ и Пиринъ.** Издание на Пловд. свещен. братство. Плов. 1913 г. ц. —

*34 — **Значението на бждещата желѣзница отъ Пловдивъ до Бѣломорския брѣгъ.** Издание на Пловд. турист. дружество. „Калояновъ връхъ“. Пловдивъ 1913 г. цена —

*35 — **Помацитѣ въ тритѣ български области: Тракия, Македония и Мизия,** I ч. Историко-географски прегледъ, стр. 68, Пловдивъ, 1914 г. Издание по поръчка и съ срѣдства на Руската Академия на наукитѣ въ Петроградъ цена —

*36 — **Речь,** казана на Климентовското утро на 9 августъ, въ салона на „6 Августъ“. Пловдивъ 1916 год. цена —

37 — **L'Helenisme dans la peninsule Balkanique.** Essai historique-politique et ethnographique, p. 90+11. Phillippopoli, 1919. цена 60 лв.

*38 **Речь,** казана на 16 май, 1920 г. на протестационния митингъ въ Пловдивъ по случай отнемането на Зап. Тракия и предаването ѝ на Гърция. цена —

*39 — **Апели на Пловд. дружество „Тракия“, изпратени до Лондонската конференция на 20/II, 1921 г. и до председателя на Смѣсената Комисия по доброволното преселване на българи и гърци.** Апелитѣ сж на български и френски езикъ цена —

40 — **Пловдивъ въ своето далечно и близко минало.** Сказка казана на 20/II 1921 г. въ Военния клубъ. Пловдивъ, стр. 40, 1921 г. Издание на книжар. „Новъ животъ“, на Георги п. Василевъ цена 5 лв.

41 — **Тракия преди и следъ европейската война.** Издирване и документи, съ приложение на две факсимилета, 20 образа и една етногр. карта, стр. 176, Пловдивъ, 1922 г. Книгата е наградена съ I премия отъ Българската Академия на наукитѣ. цена 50 лв.

*42 — **Опись на туристическата изложба отъ 484 фотогр. снимки съ обяснителни бележки на бележити и красиви селища, старини и мѣстности изъ Царство България и нѣкои изъ поробенитѣ български земи.** Издание на Пловд. турист. друж. „Калояновъ връхъ“ въ Пловдивъ, 1923 цена —

43 — **Опись на художествено-историческия отдѣлъ съ биографични бележки и кратки пояснения на 89 заслужили дейци, битови картини и копия отъ Бачковския манастиръ,** издание на Окръжния Етнографски музей въ Пловдивъ на български и френски, кн. I, стр. 96, 1924 год. цена —

*44 — Нашето училище и днешната ни действителност. стр. 52, Пловдивъ, 1924 г. цена 10 лв.

*45 — По административното дѣление въ Пашмаклийско. Пловдивъ, 1924 г. цена —

*46 — Етнографско-археологическото значение на манастиритѣ въ Пловдивската епархия. Отпечатъкъ отъ „Годишникъ на Народната библиотека“ въ Пловдивъ за 1922 г. София, Държавна печатница, стр. 12, 1924 г. —

*47 — Les Pomaks de la Macédoine et de la Thrace meridionales. Отпечатъкъ отъ Сборника на I конгресъ на славянскитѣ географи и етнографи въ гр. Прага, Чехословашко, презъ 1924 г. —

48 — Централна презродопска желѣзница и презъ кжде да се прекара, съ 17 илюстрации, една карта и таблица. Пловдивъ, стр. 48, 1925 год. цена 15 лв.

49 — Речъ, казана на 3 ноемврий, 1925 г. на площадъ „Ц. Симеонъ“ въ Пловдивъ при чествуването паметъта на българскитѣ будителиродолюбци, стр. 22

50 — Пловдивъ въ своето минало и настояще. Историко-етнографски и политико-економически прегледъ съ 79 илюстрации, една географска карта на околността и планъ на града, на български и френски, стр. 476 + XXIV, Пловдивъ, 1926/27 год. цена 150 лв.

51 — Въпросникъ за изучаване селищата и мѣстноститѣ въ Пловдивския окръгъ. Издание на Пловдивския Окръженъ Етнографски музей, 1928 год. —

52 — Отчетъ на старопитала „Константинъ х. Калчевъ“ отъ 1917 до 1928 г. включително, съ резюме и на френски. Издание на настоятелството, стр. 80, съ 14 образи. Пловдивъ, 1929 г. —

53 — Бѣломорска Тракия въ освободителната война презъ 1877/78 г. съ 30 образи и резюме на френски, английски, нѣмски и италиански, стр. 140. Пловдивъ, 1929 г. цена 60 лв.

Всички гореизброени издания сж препоръчани отъ М/ството на Нар. Просвѣщение за училищнитѣ библиотеки.

Издания заедно съ покойния Йорданъ п. Георгиевъ :

54 — Българитѣ въ Сѣрското поле. Издирвания и документи съ петъ факсимилета и етнографска карта. Пловдивъ, 1918 г. стр. XVI—70. Второ издание цена 100 лв.

55 — Българитѣ въ Драмско, Кавалско, Зѣхненско, Правишко и Сарж-Шабанско. Издирвания и документи и 13 факсимилета. Пловдивъ, 1918 год стр. XVII—60 цена 100 лв.

56 — Една страница отъ историята на сръбската пропаганда въ Дебърско и Велешко. Издирвания и документи и петъ факсимилета. Пловдивъ, 1918 год., стр. 36 цена 80 лв.

57 — Писмо до българскитѣ войници на бойнитѣ полета. Издание на Щаба на Действуещата армия. Пловдивъ, стр. 20. 1918 год. —

*58 — Пътеводителъ събеседникъ отъ Пловдивъ до Порто-Лагосъ по стария римски пътъ презъ Родопитѣ, съ илюстрации. Написанъ е заедно съ г. Василь Дѣчовъ и поради намѣсването ни въ европейската война въ 1915 г. се напечатаха само 80 стр. до с. Хвойна, Станимашко. Книгата № 54 е издадена освенъ на български, още и на френски, английски и нѣмски езици, а № 55 само на френски. И дветѣ заедно и съ № 56 сж наградени съ I премия отъ Българската Академия на наукитѣ и препоръчани отъ М-ството на Нар. Просвѣщение и Военното Министерство цена —

Освенъ горнитѣ, отъ сжщия авторъ сж обнародвани народни умотворения изъ Родопитѣ въ Сборника за Народни умотворения, наука и книжнина, описания и статии отъ народоученъ, училищенъ, исторически, поминъченъ и разенъ другъ общественъ характеръ, съобщения, рецензии и др. п. въ сп. Български прегледъ, Българска сбирка, Учителъ, Солунски книжици, Свѣтлина, Български туристъ, Revue franco-bulgar, Тракийски сборникъ и др.; въ вестниците Народенъ гласъ, Съединение, Стара планина, Борба, Пловдивски окръж-

женъ вестникъ, Българско царство, цариградскитѣ Зорница и Новини, Реформи, Търновска конституция, Родопски гласъ, Миръ, Дружба, Echo de Bulgarie и др. Вестникъ „Нова България“ отъ 1 до 79 бр. презъ 1914 и 1915 г. издаванъ въ гр. Пловдивъ отъ Кузманъ Тодоровъ, печатница Македония, пъкъ изцѣло е списванъ отъ сѣщия авторъ.

Забележка. — Отбелязанитѣ издания съ * = звездичка и безъ цена сж изчерпани.

Благодарность.

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1 — Тракийско благотвор. културно дружество въ с. Михайлъ, Свищовско	14 броя
2 — Непълната гимназия въ гр. Кърджали	22 „
3 — Друж. „Тракия“ въ Бѣлоземъ	6 „
4 — Тракийско дружество въ с. Джанъ-кардашъ, Бургаско.	2 „
5 — Учителъ Софкаровъ въ Устово	10 „
6 — Н. В. Пр. Старозагорския митрополитъ Павелъ	7 „
7 — Дечо Яневъ, Кърджали	5 „
8 — Хр. Ив. Караманджуковъ, София	4 „
9 — Учителъ Д. Венковъ, въ Чепеларе	6 „
10 — Млад. тракийско дружество въ с. Малкъ Боялъкъ, Елховско	8 „
11 — Василъ Шишковъ, с. Чепеларе	19 „
12 — Учителъ Д-ръ Недковъ въ нѣмското училище Пловдивъ	12 „
13 — Вѣлко Шишимковъ, с. Карлуково, Пашмаклийско	6 „
14 — Д. Пехливановъ, тракиецъ въ С/мака	10 „
15 — Търговската гимназия, Пловдивъ	57 „
16 — Екимъ Костовъ, въ гр. Видинъ	13 „
17 — В. Мариновъ, географско друж. София	15 „
18 — Отецъ Иосафатъ, френски колежъ Варна	10 „
19 — Зап. полковникъ Кънчевъ, Пловдивъ	4 „
20 — Зап. капитанъ Д. Чешмеджиевъ, Пловдивъ	4 „
21 — Ив. х. Христовъ въ Пловдивъ	5 „
22 — Нар. прогимназия въ гр. Месемврия	5 „
23 — Трак. дружество въ Нова Загора	6 „
24 — К. Кратунковъ въ гр. Кавакли	6 „
25 — Окр. Трудово бюро въ Шуменъ	11 „
26 — Крумъ Савовъ въ С/мака	13 „
27 — Окр. Трудово бюро въ София	5 „
28 — Окр. Трудово бюро въ Пловдивъ	17 „
29 — Полковникъ Стояновъ въ Пловдивъ	7 „
30 — Михалъ Стайковъ въ Борисовградъ	4 „
31 — Ученицитѣ и Дирекцията на фр. мжжки колежъ „Св Августинъ“ въ Пловдивъ	83 „
32 — Д. Джуновъ, Окр. П. Комисия Пловдивъ	4 „

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СЪДЪРЖАНИЕ :

	Стр.
Уводни думи	5
I — Днешнитѣ предѣли и положение на Източна и Западна Тракия	7
II — Кратъкѣ историко-етнографически прегледѣ на Източна и Западна Тракия презъ сръдневѣковието	10
III — Източна и Западна Тракия презъ времето на турското господство до освободителната война въ 1877 и 1878 г.	16
IV — Източна и Западна Тракия въ възраждането, националнитѣ борби и освободителното дѣло на българското племе.	25
V — Петко Кирияковъ	28
Отличителни чърти	64
VI — Петко Радевъ	66
VII — Сждбата на Източна и Западна Тракия следъ Берлинския договоръ въ 1878 год.; по договоритѣ въ Лондонъ и Букурещъ въ 1913 год. и парижкитѣ—въ 1919—1920 години.	69
Заклучение	79

Table des matières:

	Page
1 — I. Les frontières actuelles et la situation de la Thrace orientale et occidentale	81
2 — II. Petit aperçu historico-ethnographique et politico-économique sur la Thrace occidentale à partir du V-e siècle après J. Christ jusqu'à nos jours.	83
3 — III. La Thrace Orientale et Occidentale au temps de la renaissance, des luttes nationales et de l'oeuvre de libération du peuple bulgare.	86
4 — IV. Petko Kyriakof, voivode de la Thrace méridionale	88
5 — V. Destinée de la Thrace après le traité de Berlin, en 1878, d'après les traités de Londres et Bucarest, en 1913, et ceux de Paris, en 1919—1920.	89
6 — Conclusion.	93
7 — Zusammenfassung in deutscher Sprache	95
8 — A recapitulation in English	107
9 — Resume in lingua Italiana	121

